

The Innovative Guidance and Spiritual Religious Counseling Materials Based on The Values of The Teachings of Sheikh Mutamakkin at The Ornaments of The Kajen Mosque

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Abstract. It is important for a counselor to have a comprehensive understanding of the concept of human and everything that surrounds human's life in order to become a mentally, psychologically and spiritually healthy person. The development of guidance and counseling materials needs to be expanded continuously because of human complexity with its multidimensionality. The purpose of this study is to obtain guidance and counseling materials contained in the principles of the teachings of Sheikh Ahmad Mutamakkin through the ornaments of the Kajen Mosque which contains teaching messages regarding the human process of achieving mental health. This study was conducted using a qualitative approach, an ethnographic model with an exploratory content analysis procedure. The data sourced from the ornaments and the previous study related to the study of Kajen mosque ornaments from previous researchers. The result of the study shows that the teachings contained in the ornaments of the Kajen mosque by Sheikh Ahmad Mutamakkin can be used as a source of knowledge and value in developing guidance and counseling service materials, especially those based on religious spirituality. The results of this study can be used as a framework for counselors' thinking in providing guidance and counseling services, especially those based on Islamic religion.

Key words: Ethnography Model; Guidance and Counseling Material Study; Sheikh Ahmad Al-Mutamakkin; The Ornaments of The Kajen Mosque.

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INTRODUCTION

Religious spiritual counseling is a part of the development of a multicultural-based counseling approach. Religious spiritual counseling has now become an interesting study in guidance and counseling assistance services (Kara, 2017: 207). Various studies have shown the importance of the role of spirituality in helping clients to strengthen their mentality and ultimately help them be able to overcome their psychological problems (Gordon, 2018; Maximo, 2019).

Sheikh Ahmad Mutamakkin is an Indonesian cleric who disseminates Islam in the village of Kajen, Pati district and its surrounding region. He lived in the eighteenth century and known as a sufism scholar who was open to local wisdom (Gusman, 2013). Until now, his cemetery has become one of the pilgrimage destinations for the Muslim community in Indonesia. This pilgrimage tradition is a form of respect and imitation of the great achievements of Sheikh Mutamakkin who has inspired the Muslim community and is seen as a figure of Cleric who has a mission of liberation and empowerment.

The purpose of this paper is to explore the meaning in the teachings of Sheikh Ahmad

Mutamakkin in the work of mosque ornaments to be developed as a material for guidance and counseling services based on Islamic spirituality. Sheikh Mutamakkin's moral message is full of life lesson that can be used as a provision for humans to live a life based on the principles of Islamic religious values at peace with local cultural wisdom (Ubaidillah and Yuliyatun, 2014; al-Nasr, 2020). It will lead humans to have a spiritual balance in their relationship with God and have a self-understanding in their relationships with others and the universe. The work of Sheikh Ahmad Mutamakkin is full of religious spiritual values and local cultural wisdom that can be a guiding of social life and religious life with moderate understanding in the midst of local and universal cultural diversity.

The ornaments of the mosque in Kajen village which are believed by the community to be the work of Sheikh Ahmad Mutamakkin are full of teaching messages for the provision of human beings to recognize themselves, God, and how to behave to become mentally and spiritually healthy individuals. The study of Sheikh Mutamakkin's mosque ornaments had previously been studied by al Nasr (2020), Al Nasr focused on the value of character education for elementary

school students. Meanwhile, researchers are interested in studying Sheikh Mutamakkin's mosque ornaments as material for guidance and counseling services, both for material frameworks for counselors and for counselor service materials in information, guidance, motivation and enlightenment services to the clients.

RESEARCH METHOD

The Research Design

This study used a qualitative approach, a hermeneutic model, with an exploratory content analysis procedure. The qualitative approach was carried out with the consideration that the mosque ornaments by Sheikh Mutamakkin needed to be described and studied for their meaning. Content analysis is carried out to examine the content of the teachings contained in the mosque ornaments to be used as guidance and counseling materials and can be packaged in the composition of information service materials or counseling materials. The hermeneutic study is intended to unravel the meaning of Sheikh Mutamakkin's teachings which are implied in the mosque's ornaments, both in terms of religious content, Sufism or spirituality, culture, and scholarship. The research procedures in the form of this research framework are as follows: (1) formulation of the paradigm of guidance and counseling as well as Sheikh Mutamakkin's religious spiritual message in mosque ornaments; (2) the study and study of the teachings contained in the ornaments of the mosque. The study was carried out with the help of literature that had studied the ornaments of the Sheikh Mutamakkin mosque, both books and articles from previous research, data from interviews with descendants and religious leaders of Kajen; (3) The results of the analysis of the study are packaged in a framework for information services and counseling service materials.

The Data Collection Technique

Data collection is done by observing and studying documents in the form of mosque ornaments by Sheikh Mutamakkin as well as scientific works that discuss these ornaments and the historicity of Sheikh Mutamakkin's biography. The data collected is data about the content of the teachings contained in the mosque ornaments. Studying the contents of the teachings contained in the ornaments focused on the content of the teachings of each form and symbol of the ornaments carved in the Kajen mosque. The data

on the explanation of the ornaments of the researchers were also obtained from previous writings and the explanations of descendants of informants and local religious leaders. To match the data with the data source, snowball sampling was used. Snowball sampling was carried out by reviewing and analyzing the content of the teachings of ornaments through a review of the previous literature that explored the meaning of symbols and forms of ornaments as the initial stage of research; then in an effort to explore and strengthen the results of the study of the main text, it was carried out by conducting in-depth interviews with representative informants who understood the historicity and story of Sheikh Mutamakkin's *da'wah*: some descendants (*dzuriyah*), and local cleric in Kajen village, Pati.

The Data Analysis

The data analysis was carried out interactively which consisted of elements of data collection, data reduction, data presentation, and conclusions. Data collection was carried out to obtain data about the contents of the teachings contained in the mosque ornaments; data reduction is done by displaying the main data that is directly related to the guidance and counseling materials contained in the contents of Sheikh Mutamakkin's teachings in the mosque ornaments; presenting data in tabular form regarding the teachings contained in the ornament in relation to guidance and counseling materials. The conclusions are carried out by analyzing the data to obtain conclusions regarding the guidance and counseling materials contained in the content of Sheikh Mutamakkin's teachings in mosque ornaments.

RESULTS AND DISCUSSION

Religious spiritual counseling is a new development in the counseling paradigm that looks at aspects of human spirituality (Corey, 2015). Most people view that spirituality can be a source of energy to build a healthy mentality (Sharma, 2009). Spirituality concerns hope, strength, belief, meaning and purpose, forgiveness, belief in oneself, others, and the power of God, popular values, love, ethics, creativity, and expression of belief (Ross L., etc, 2014)

Religion is seen as a medium or source for humans to get spiritual energy or be a reflection of human spirituality. Therefore, Religious spiritual counseling helps clients to have a more profound and meaningful religious experience.

Not just within the framework of religious institutional formalities. Religious spiritual counseling helps clients understand the problem from a religious spiritual perspective so that they can make religious values as guidelines for becoming a mentally healthy self.

Contents of Teachings Contained in Mosque Ornaments

The symbol "Flying Bird Pecks the Moon (*Kuntul Nucuk Bulan*)" implies that humans must have the tenacity to fight, have a strong spirit and motivation to reach their goals that will give them enlightenment and find the meaning of life. The symbol "People Picking Fruits from Trees" implies that God has provided nature and its contents for the benefit of humans. To take advantage of that, humans must adhere to the principles of faith so that they can feel its benefits both empirically (directly can be felt physically), and spiritually religious. The symbol "Carving Flowers Blooms" implies that the results of the struggle of an inspiring enlightener will always be remembered and imitated throughout human history. This can be an example and inspire people to be able to provide a useful life for society.

Garden, flowers, and elephants ornaments imply the meaning that humans must have the ability to struggle to control their will and fight their passions as hard as possible accompanied by prayer and submission to God to face the life of the world that always show the fun side. The power of faith, Islam, and Ihsan become human weapons in this struggle. The "Writing Board" ornament with the writing of *sing pendit ngusap jidatku* is an expression of Sheikh Mutamakkin's reflection of love for his descendants (dzuriyah)

and the general generation who want to continue his struggle. This expression provides motivation (spirit) for his successors to have a moral obligation to revive the teachings of Islam wherever they are.

The symbol "Snake Ornament on Kyai Cebolek Ornament (Dragon Aji Saka)" implies that humans must have agility and tenacity as well as the ability to resist lust in the process of achieving true happiness and meaning in life. Calligraphy ornaments on the ceiling of the mosque symbolize that humans must always remember Allah (dhikrullah) in every situation because everything that happens in the world cannot be separated from the power and arrangement of Allah The Almighty.

Guidance and Counseling Materials Based on The Values of Teachings Of Sheikh Mutamakkin At The Ornaments Of The Kajen Mosque

Religious Spiritual Guidance and Counseling holds the view that human beings essentially cannot ignore their spiritual aspects. Client problems are not always resolved by using psychologically rational guidance and counseling techniques and approaches. But there are also spiritual experiences that can actually provide uplifting energy so that they can help clients overcome their problems. The religious spiritual values contained in the message of the Kajen mosque ornament by Sheikh Mutamakkin can be constructed for study material in guidance and counseling services, especially for Islamic religious counseling. The following researchers describe in the table the content of religious spiritual counseling:

| No | Values / Lesson | Guidance and Counseling Material |
|----|---|--|
| 1 | Strengthening of faith, sharia, and morals: Humans should always remember Allah the Almighty and the Creator of nature and its contents. | Personal guidance and counseling: formation of religious character (Kara, 2017; Sutoyo, 2017, Kurnanto, 2022) |
| 2 | Knowledge: humans need knowledge to achieve happiness and the meaning of their life. | Personal guidance and counseling and tutoring: foster enthusiasm and motivation to learn and be knowledgeable |
| 3 | Social: humans should be individuals who can benefit to their surrounding | Social guidance and counseling: become a developing and actual person for social benefit |
| 4 | Sufism morality: humans should have a purpose of their life, therefore their life become meaningful based on the principles of religious teachings; and also behave to always get closer to Allah | Religious and spiritual religious counseling guidance: being a devout worshiper (personal and social) and understanding the meaning of life Strengthening religious mentality, belief, positive attitude in responding to death events, and good relations with those who have died (Penberthy, etc, 2020). |

| | | |
|---|---|---|
| 5 | Economics: humans should be persistent, agile, and tenacious in the process of their lives to achieve happiness in this world and the hereafter | Career guidance and counseling: building a tenacious, creative attitude to develop and empower self-potential. |
| 6 | Ethical and moral issues: counselors, mentors are figures who can inspire and enlighten clients, being role models of noble character | Competence of counselor/supervisor: having empathy, inspiration, compassion, educating spirit (Corey, etc, 2017). |

Discussion

Religious spiritual guidance and counseling refers to three main dimensions, namely recovery, support, and guidance (Koc, 2012 in Kara, 2017). This means that religious spiritual guidance and counseling services can essentially be therapeutic, mentally strengthening, and help clients achieve mental health psychologically and spiritually religious. Counseling based on religious spiritual values as contained in Sheikh Ahmad Mutamakkin's moral message can be a source inspiration and counseling guidance study material as well as a paradigm of thinking for counselors to be spiritually competent in the midst of the cultural diversity of the community.

Through the message of the value of the ornament, the mosque contains an understanding of human nature which has the potential to feel, think, and will. Humans have the ability to give love, empathy, share, which is the basis for the emergence of the desire to educate, guide, help others. The ability of the human mind to understand, learn, and analyze various phenomena to arrive at a knowledge that will be useful for life and the achievement of the meaning of life. While humans also have a will that is reflected in their hopes and desires. The existence of these three psychic potentials can be managed in a balanced way through religious spiritual attitudes in the values of faith, Islam and ihsan which will become human strength to avoid the impulse of desire that is only for temporary pleasure.

Religious spiritual counseling values based on the values of Sheikh Mutamakkin's teachings through mosque ornaments can be the basic principles of counseling service materials that aim to strengthen religious beliefs, strengthen good personality characters, become tenacious and hardworking individuals, spread love and benefit from knowledge, maintain a continuity of spiritual relationships between teachers and students even though they have died. In this case, it is a peculiarity in the religious culture of the people of Kajen and its surroundings to

communicate spiritually with Sheikh Mutamakkin through the ornaments of the Kajen mosque. The spiritual potential in humans that is well developed will have a positive effect on mental health.

This attitude gives its own meaning to the client so that it can contribute to strengthening mentally, brightening the mood, providing calm whenever facing life's problems. Therefore, guidance and counseling through service material based on Sheikh Ahmad Mutamakkin's moral message through mosque ornaments can be developed as a theoretical reference to provide guidance and counseling services for the purpose of recovery, guidance, and support to clients so as to achieve self-understanding and the meaning of life that is spiritual and religious.

The development of guidance and counseling materials based of local wisdom contribute to the paradigm of spiritual religious materials to counselor. It is important that client can adopt the values of religious spiritual to help solve the problem. The modeling of Syekh Mutamakkin give the role model how to be a counselor collaborate the religious and local wisdom in guiding and counseling.

CONCLUSION

The moral message in the ornaments of the Kajen mosque by Sheikh Ahmad Mutamakkin can be studied and developed to format religious spiritual guidance and counseling service materials targeting students and the general public. Considering that the moral message is full of religious values that can be used as guidelines and frameworks of thinking to form ways of thinking, attitudes, and views of life to overcome life's problems, have a healthy mentality, and be religious moderate in the midst of the socio-cultural diversity of the community. On the one hand, having the strength to uphold religious values, on the other hand, being able to live socially well, having passion and motivation for a career and being knowledgeable.

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